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THE HUMAN
MACHINE

IV

RE-ADJUSTMENT

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RE-ADJUSTMENT

The re-adjustment of functional nervous disorders in the broadest sense includes the eradication of both predisposing and exciting causes as well as the re-establishment of the individual machine on an efficient smoothly running basis. The generally prevalent ignorance of the human machine combined with the opportunities for mis-use, provided by the exigencies of present day life, should be combated by a general education and training begun at an early age and broad enough to provide us all with a good working knowledge of our physical and mental apparatus. Practical knowledge given through such general training will eliminate in future generations the predisposing causes of nervousness so marked in our day. Adjustment to extremely difficult environmental conditions will become relatively simple for us all when we start with a practical working knowledge of our machinery; just as keeping any machine in highly efficient running condition in spite

of constant severe use is simple for the well trained mechanic though difficult or impossible for the untrained man. Such general education must come and will undoubtedly lead to a gradual reduction in functional nervous disorders. It belongs, however, to the prevention of "nervousness," while our present interest is the re-adjustment of machines already disturbed. These disturbances as we have already learned, occur primarily in the central office, in consciousness, with secondary disturbances elsewhere. In such cases knowledge both abstract and specific becomes an essential requisite to the attainment of permanent health. Though nervousness is as individual as personality, and therefore re-adjustment must, at last analysis, be a man to man proceeding, there are certain general considerations to which I wish to call your attention as a foundation for the later individual application.

These general rules of efficiency fall quite as much into the class of common sense, as they do into that of medical advice. Therefore, there may be much of our present pamphlet which seems a useless repetition of common knowledge, much that is neither original nor indeed needs emphasis in the in-

dividual case. I claim your indulgence, however, for this short exposition of some simple truths which will, I hope, prove of aid in the art of becoming and remaining well.

Work, I think we will all admit without question, is an absolutely essential ingredient of a normal life. The term work is, however, capable of almost infinite interpretation and much work, so called, fails both in purpose and quality to fulfill the ideals for which we must strive.

All work to be satisfactory to the individual must have a purpose behind it; must be founded to some degree at least on the ideal of service. The pursuit of money for money's sake alone, self-aggrandizement per se, does not provide the objective necessary to all worth while accomplishment. Whatever our particular method of expression, whether we build bridges, paint pictures, write books, or run trolley cars, there must be more behind our efforts than mere expression for expression's sake. Vision broad enough to recognize the relationship of our little bit to the whole, lifts our work to the level of praiseworthy and satisfactory endeavor. Work to fulfill our requirements is more than a mere occupation, it has a pur-

pose behind it; it is, in other words, a means to a broad enough end.

Given a worth while objective and taking for granted that the end sought is possible of attainment, we may turn to the technique of doing. Here is a prolific source of difficulty. Man has expended millions of dollars in the pursuit of business efficiency, but has almost entirely neglected to apply the same principle to his own machine. There is an almost universal lack of understanding of the human machine and a consequent lack of skill in the use of that machine to attain the ends desired.

No engineer would attempt to run his machine without demanding a certain balance between energy expended and results obtained: he would insist, for example, on a proportionate return in foot pounds of energy for quantity of fuel burned. Yet in running his personal machine such a man is only too apt to drive blindly for his objective, interested only in its attainment and oblivious to the amount of energy he expends to accomplish the desired results. There is much more in work than mere accomplishment. If the result is to be really satisfactory, it must be attained with a minimum expenditure of

energy. We cannot afford to disregard the abiding satisfaction and interest, akin to the pride of craftsmanship, that comes from playing the game for the game's sake.

Work, then, must not only be satisfactory in objective and possible of accomplishment, but must be undertaken from the standpoint of reaching the desired results with the expenditure of the least possible amount of energy. We must do our work efficiently.

In the business world this principle of efficiency is universally recognized. No good business executive tolerates an inefficient employee. No head of a manufacturing plant hopes to succeed in business with worn and leaky machinery. Every progressive business is continually installing new improved machinery for the sake of business efficiency; yet in the business of living, in the operation of our own producing plants, this principle is being constantly neglected.

Let us take an example in the crafts. Watch an experienced carpenter at his work and you are often surprised at the time he spends in measurement of the material and study of the plans. Yet when he has mapped out his campaign, the work goes to completion smoothly and easily, without waste of

time or material. The amateur builder, all enthusiasm, usually starts in immediately only to find, in a short time, that he is wasting time, strength and material; all of which might have been avoided. In one case understanding and skill, added to careful planning, turned out a successful piece of work; in the other, though the finished product would perhaps pass muster, it was ridiculously disproportionate to the effort expended.

The neurasthenic is typically the inefficient engine, the poor craftsman, the inexperienced executive. While good work may be turned out, it is done with such an undue waste of energy that the final outcome is certain. Work done with a realization of skill in accomplishment inevitably has a beneficial effect on the individual. Work accomplished with the expenditure of an undue amount of effort, while it may not be realized at the time, leads to a gradually increasing sense of inadequacy and dissatisfaction. The ideal of efficiency is important for us all: it is essential to the sufferer from nervousness.

As we have pointed out in our previous pamphlets the neurasthenic's inefficiency exists primarily in the central office. Possessing an essentially normal plant the executive

control is poor, with a consequent progressively diminishing output of work and a steadily increasing sense of dissatisfaction. Such inefficiency can be eradicated by acquiring proper skill in the use of one's mental tools.

First among our mental tools and of prime importance is the attention. Through the use of this tool we are constantly adding new knowledge, while by means of it we are enabled to make use of the immense storehouse of records already acquired. As in any mechanical procedure, skill is of prime importance in the use of this instrument.

The popular idea of attention control and concentration, that of brute force, is entirely erroneous and if used as a mode of procedure cannot but end in failure. The attention resembles much more truly the needle of a magnetic compass. Here we have a delicate instrument floated or balanced so that it is susceptible to the slightest variation in magnetic force. Capable of extreme rapidity of motion, it yet constantly and easily returns to its correct position in relation to its mechanically determined function.

The attention is the compass needle, the field or dial of the compass is represented by

the field of consciousness, the mental panorama previously described, while the magnetic force determining the oscillation and controlling the final location of the needle of attention is the intelligence. Real efficiency in the use of our attention is attained when tolerant of its wavings or wanderings, we constantly and as easily as possible return it to the objective chosen by our intelligence.

It is no more necessary, nor indeed possible, for us to concentrate grimly on a subject without let up, than it is for the magnetic needle to remain constantly fixed on one point. The obvious inefficiency of such a method of concentration, were it possible of attainment, has been recognized from time immemorial. Absent-mindedness not only makes its possessor a butt for ridicule and leads him into countless wastes of time and energy in the details of practical living, but may also result in real danger if, for instance, when thus immersed in his thoughts, he attempts to walk the streets of a large city.

No, attention control is a skillful procedure and consists in a constant reposition of the attention when, and only when, it wanders from the objective chosen by our intelligence. Such skill, moreover, should include a satis-

factory attitude in regard to the interruption or reason for the wandering attention.

Suppose, for example, one is engaged in the writing of an important letter when distracted by the noise of the workmen engaged in erecting a building just outside one's window. The interruption must be looked over, sized up as it were, then discarded as irrelevant and a quiet return made to the subject at hand. If we try to shut out the noise by directing our efforts to not hearing it or not being conscious of it, we inevitably invite disaster. Our ears must receive impressions; our intelligence operating through our attention can choose whether or not such impressions shall become the present objective of consciousness. If by quietly turning back to the subject at hand, we good naturedly and tolerantly recognize the noise as beyond our control, as irrelevant, and none of our present business; the interruption attains no hold upon us and we can quietly and efficiently continue our concentration on the chosen subject.

If, on the other hand, we try by attentive effort to suppress the normal incoming messages from our environment because of fear that they may confuse us or because they are

disagreeable, we develop an increasing degree of awareness of them together with a steadily growing aversion to their presence. Still greater efforts are made to shut them out, resulting in their still further accentuation and so a vicious cycle is formed. Inefficiency, often of a very marked degree, may be produced by thus misdirecting our attention. Indeed all the energy of an individual thus affected may be expended in useless attempts to suppress his essentially normal physiological reactions, or in equally unsuccessful efforts to find an environment incapable of producing the reactions he is attempting to escape. When these attempts fail, as they invariably do, such a person is only too ready to decide he is constitutionally hyper-sensitive or to erroneously place the blame on his environmental conditions. In reality the difficulty is, as we have seen, a self-inflicted one, due to unskillful direction of his attention. Let such an individual practice shifting his attack and using his attention to select or choose the subject matter of aware consciousness from the mass of incoming impressions normally present, and his success is assured. His output will steadily increase while there will be a progressive lowering in his hyper-

sensitiveness to incoming stimuli.

The truth of the principle involved is readily illustrated. The riveter is blissfully unconscious of, and undisturbed by, the noise he produces, because his attention is occupied with actual construction; the noise involved is purely incidental and awakens no interest on his part. To the idle spectator of his work, the noise supersedes all other impressions. Many a nervous individual, abnormally hypersensitive to ordinary noise and confusion, will pound away on a piece of metal, oblivious of the noise he and his fellow shop mates are producing because of his interest and absorption in the creation of some useful article.

Satisfactory attention control, good concentration, is a mechanical procedure dependent on skillful use of the mental tools with which we are all provided. It can only be attained by patient practice based on a competent understanding of the process involved and is not even remotely connected with morals, determination or will power.

Observation is another mechanical procedure apt to be neglected or narrowly used by us all, but capable of immense expansion with a consequent large repayment in the real joy of living. Most of us use our powers

of observation within the narrow limits of our professional or business training, oblivious of the wide vistas lying beyond these restricted fields. It is a common and disconcerting surprise to us all to realize how little we actually observe, how much we simply see.

A walk through the streets of a city, a stroll in the woods may, in either case, be a constant never ending source of delight in the recognition of new colors or sounds, in the study of architecture, or of one's fellow-men, in the acquirement of knowledge and understanding of plants and animals, or may be the mere routine accomplishment of physical exercise. Moreover, such broadening of the use of our powers of observation involves no greater expenditure of energy than does the carrying out of the restricted activity so common to us all. Such a statement may be questioned but the laws of physiology justify the conclusion. Our mental or brain activity is a constant procedure dating from birth, as is the beating of our hearts. We are constantly receiving impressions through our sensory receiving organs. We cannot escape, therefore, a constant use of our powers of observation to one degree or another. To

guide intelligently the use of this faculty, to increase the range of observation, actually rests rather than tires our brain, for mental rest and relaxation comes from the variation in aware consciousness produced by diversity of interests, the latter in its turn resulting from the use of our powers of observation. Clearly, then, the broader training we give ourselves in this line the greater our facilities for mental recuperation.

This point is clearly demonstrated in the life of Roosevelt. Here was a man whose powers of observation were trained along many lines and we find him turning from political consultations, in the midst of the first Bull Moose convention days, to seek an hour's rest in the discussion of birds with a naturalist friend, returning from this talk with an entirely fresh viewpoint on the convention's policies.

We should cultivate a broad and varied use of the faculty of observation, by so doing we accustom ourselves to a purposeful and profitable use of our attention; we broaden our view of life and change our daily routine from a more or less drab, uninteresting, procedure to a series of delightful and interesting adventures.

Furthermore, the acquirement of such control provides us with a splendid weapon to combat any severe emotional upset from which we may suffer. We all know that discouragement tends to temporarily surround us in a blue cloud, as it were, coloring our entire outlook for a time. If, however, we have well trained our power of observation, if a purposive use of our attention is habitual; with but little effort we find our attention drawn from contemplation of our difficulties to interest in the constant stream of new impressions we receive, even in ordinary daily living.

Another faculty, our power of choice, may be markedly improved by study and practice. Whether we actually create our opportunities or not, we are certainly responsible for a selection between possible courses of action and here the technique of decision making is of prime importance.

The human machine is a unified business organization and the same rules are applicable to its business procedure as to that of any business organization. Let us consider for descriptive purposes that our intelligence is the executive head presiding over a committee meeting called to determine questions

of policy. Certain rules are essential if such a meeting is to accomplish anything. All business is systematically taken up in its proper time and place whether it be reading the minutes of a previous meeting or new business; an efficient method we are only too apt to neglect in the handling of our own personal business organization.

In our comparison let us turn to new business, for decision making in our own business organization falls in this class. Obviously, the executive first concerns himself with ascertaining if the business is relevant, if it really is a question to be decided. Determination of this point leads definitely to the next; are all the necessary facts present on which to decide the question? Lastly, having determined on the policy, decide whether it is now time to act or is action wisely postponed until some future time. In other words, the business-like procedure is to decide the matter if all the facts are in; to table it if they are not, and take it up at a later day. To act or not, depending whether the time is propitious, and finally having in one of these ways adequately handled the matter before the meeting, turn to the remaining unfinished business.

Such a procedure may with profit be applied to our own business organization. Our power of choice must be used in a similar way if we are to be successful in making a decision. We must first determine the relevancy or irrelevancy of the question. Have we any real influence on the problem? One is astonished how many difficulties over which we waste time and energy may be entirely beyond our control and thus rapidly and legitimately settled by turning to the next question at hand.

If our question is relevant, if the problem is our business, then we must marshal our facts clearly, with as little feeling or emotion as possible. Here again a certain proportion of our decisions is automatically removed for all our facts may not be in. If we have all our material, then we must make a clean cut decision on the basis of the unemotional evidence before us. Such a procedure is a mere mechanical action and will be efficient or inefficient, skillful or unskillful, simply in proportion to our mechanical technique.

The decision made, turn to the next point to be decided, is it time to act or not? If it is, act; if not, turn to the next business, do not dwell longer on a decision already com-

petently handled. On the other hand do not feel that such a decision must be irrevocable. New facts may come to hand later. If this happens, re-open the question and decide on the basis of the new facts as well as of the old. This in no way interferes with the value of the previous clean cut decision and surely results in more satisfactory final accomplishment.

Thus I may decide to cross the street because at a given moment the coast is clear. It is a good decision and I immediately put it into action. If, however, a motor suddenly appears from around the corner representing a new fact of prime importance, to revise my decision, to halt my steps, is surely the wise and efficient procedure. The making of this new decision on the basis of new facts interferes not at all with the value of the previous decision, while to hold obstinately to the course first decided upon would, in the case suggested, actually endanger my life.

Roughly, this is the technique for which we must strive in the use of our powers of choice. Practice the making of clean cut, unemotional decisions, and be on the outlook for such opportunities. Do not expect that stupendous questions will be daily supplied to

you, but recognize that opportunities for practice on little things in the details of daily living are practically always present. To decide what clothes we shall put on, for example, gives us as satisfactory a chance to practice making an efficient decision as would any much more important or far reaching problem.

Avoid the pernicious habit of "making up one's mind." Such an elaborate ritual is unnecessary and inefficient. Marshal your facts, decide, act, it is better to make an error occasionally than to be constantly lost in a maze of profitless preparation.

There is one common error in the technique of decision making against which we must guard. It is a quite popular idea that the making of a decision should so settle the matter in our minds that no questions in regard to it should arise later. Nothing is farther from the truth even in the case of a competently made decision. It is as usual and normal for doubts or queries to arise in our minds after we have made a decision as it is for the attention to wander from any subject. If, as in attention control, we concentrate on the difficulty, in this case the doubts, we simply serve to accentuate them. The ap-

pearance of doubts in regard to the wisdom of our previously made decision should be accepted as normal, but we must refuse to re-open the matter unless the doubts are founded on new facts, which, as we have previously discussed, calls for a re-opening and review of the whole matter. Accept the appearance of such doubts as customary, not as a sign of failing power of choice, then tolerantly turn back to present business. Again as in the control of the attention the practice of the technique I have described leads to greater and greater efficiency and the process of shifting back to present business becomes more and more automatic.

No one will deny the value of good habits, nor the detrimental influence of bad, yet the practical application of this principle to every day living is almost universally neglected. This principle is well recognized and broadly applied by the executive of any manufacturing plant, only to be forgotten entirely or at least only partially applied to the management of his own machinery. This is somewhat due to the entirely erroneous idea that the human machine instinctively or naturally falls into good habits. Of course, many of the bodily functions, such as digestion, for ex-

ample, are largely automatic and we cannot directly improve their efficiency. Concentration on the actual process of digestion; any attempts to guide it voluntarily, produces inefficient digestion rather than increased efficiency in the handling of food. Nevertheless, if we do not voluntarily and intelligently form good habits in regard to the quality and quantity of our food, as well as in the taking of this nourishment at regular, wisely determined hours, we are definitely handicapping ourselves. Broadly, an intelligent study of our bodily requirements as to work, rest, play, and nourishment, added to the voluntary formation of good habits in these lines spells satisfactory accomplishment, while its neglect means increasing wear and tear and a falling output.

It is not sufficient, however, to supervise intelligently the formation of good habits and the eradication of bad in this broad manner: the ideal of efficiency must be carried out in the smaller details of the use of our mental and physical tools. For instance, our dietary may be excellent and our meal hour well chosen, yet if we swallow our food without proper mastication, washing it down with several glasses of water, we are obviously

inefficient in our eating habits and will reap our reward in failing digestive powers.

We cannot spare the time and space necessary in this little pamphlet to go into many detailed examples but must be satisfied with the demonstration of the principle. Indeed, individual habit idiosyncrasies differ so much that an attempt to discuss them all would require volumes. We must bear in mind that our daily habits, our form in living, were originally the result of voluntary effort. If we allow ourselves to follow the line of least resistance, to form such habits in an unintelligent way, our personal efficiency will suffer markedly with a consequent decrease in output and an increasing sense of inadequacy and unsatisfactory accomplishment. Furthermore, trained intelligence must be brought to bear on the matter if the habits formed are to be good ones. Native intelligence is not endowed with understanding of the details of mechanical technique. Our endowment of intelligence simply allows us to study and work out the mental and physical mechanism which most efficiently brings the result desired.

The executive policy of a certain large manufacturing plant illustrates the principle

we are discussing perfectly. Employing an immense number of men, the personal efficiency of that labor is essential to the success of the business. In this plant the machines in the process of construction are placed on carriers or moving platforms which stop before each special workman in order that his particular job on that machine may be done. The time allowed to do his work is carefully figured out and in order to finish that work he must allow no intervals of delay or idleness, no wasteful inefficient movements or the machine is removed with his part unfinished. Intelligent planning, such really intimate executive control of each man and his particular work, leads to an immense output with the least possible individual friction and loss on labor or material.

This principle applied to the guidance of our own manufacturing plants, such intimate intelligent study and direction of our habitual use of our own mental and physical tools, is equally valuable. The formation of efficient mental and physical habits, together with the elimination of inefficient ones, will inevitably lead to a surprising increase in attainment plus a steadily growing repayment in satisfaction.

Automatic habits, because they do not require intelligent guidance, result in the conservation of energy. The percentage of energy conserved depends, however, on the character of the habit. All habits are formed originally by voluntary effort. Their efficiency must be judged from the standpoint of the ratio between energy expended and results obtained. In industry the man who persists in clumsy inefficient work, intellectual or manual, is soon relegated to the scrap heap. In the human machine similar inefficiency spells, sooner or later, the same result. No one of us can attain perfection, but certainly effort expended along the line of good habit formation, avoiding the worship of form for form's sake alone, by keeping our purpose clearly before us, leads to an abundant, never ceasing, harvest of satisfaction, as well as of actual attainment.

In the use of any or all of the faculties we have been describing, periods of clean cut activity, alternating with periods of rest and relaxation, should be the ideal for which we strive. Much more work, much better work, results from short periods of high class, clean cut effort, than from long drawn out struggles carried on beyond the stage of ease in doing. Moreover, such methods diminish to a

marked degree the fatigue left behind. When one is working hard on a problem and has carried on to the point where fatigue is excessive and actual concentration and accomplishment practically nil, it is much wiser to stop and turn one's attention elsewhere than to endeavor to force ahead without a break. Let up in concentration on that particular subject; turn the attention elsewhere if only to stroll across the room, to observe what is happening outside one's window. Even such a minute break will serve to send one back to one's job with a freshened viewpoint.

The course just suggested is certainly much more efficient and productive of results, than is either doggedly laboring on with excessive fatigue and vanishing accomplishment, or attempting to counteract the fatigue present by flying from the chosen subject to seek intensely exciting diversion elsewhere.

During the early years of the world war, before our country was drawn into the conflict, a certain manufacturing plant was making war supplies. The demand was tremendous and the executive offices asked the workers from president down to work seven days a week and to give up their summer vacations. What was the result? Increasing in-

efficiency in that plant going on to definite progressive lowering of the output. The lesson to be learned is, I think, clear. Our machines are not meant for long continued periods of one kind of activity; alternating periods of work, rest and play, give us greater results than attempts at continuous endeavor. This, moreover, is not a question of theory, but of facts founded on sound physiological laws and is incorrectly criticised as a new fangled fad by members of the older generation. Whether we are dealing with inanimate machinery or the living human machine, a satisfactory record of accomplishment can only result from carefully planned, clean cut periods of work, alternating with periods of rest and repair.

There are several types of inefficiency which are so common in the neurasthenic as to justify mention. The most prevalent of these is that form of inefficiency produced by using emotions or feelings as guides for action. No more successful method of courting disturbances or disaster was ever invented. Facts must guide us, not fiction. Surely no satisfactory ground work for daily living can be based on such a variable factor as our emotional outlook at a given moment.

Our enthusiasm of the night before is soon superseded by the remorse and depression of the morning after. Action becomes spasmodic and unprofitable; decision making a mere conflict of desires, while attention escapes intelligent control and flits like a will o' the wisp from one emotionally diverting subject to another. True efficient accomplishment becomes nil.

The error is an obvious one as, indeed, is the remedy. Feelings and emotions are not facts therefore, they cannot be used with profit as conduct determinents. Man is endowed with intelligent power of choice to allow him to act irrespective of his emotional desires or feelings. We must think, act, and then incidentally feel, if we wish to avoid this common and distressing form of inefficiency. A life so conducted is not a colorless, unfeeling, machine-like existence; indeed, we can no more take emotions entirely from our lives than we can remove over-tones from music, but they must not be made the foundation on which daily living is built. They provide warmth and tone to the picture, but cannot take the place of drawing and perspective.

Plan wisely, act skillfully, and the conse-

quent emotional reactions will inevitably be satisfactory and enjoyable. Reverse the procedure, feel first, then act, and sooner or later you will have to think yourself out of the mix-up into which your feelings have led you. Feeling is, and should be, an effect, not a cause, and it is an effect and nothing more in the efficiently run machine. In the nervous individual's inefficiently run machine, the feeling reactions produced by this inefficiency become so exaggerated from hyper-sensitiveness that such an individual is drawn more and more to use feelings as a determinant of action. The result is as surely destructive to success in the business activity of the human machine as it would be in the credit department of a bank, were the color of a client's hair or his type of dress, the sole facts on which the amount of his loan was determined. Think, act, and incidentally feel, is a true gospel of human efficiency.

There is another type of inefficiency which is also exceedingly prevalent. It is due to the development of self consciousness to an abnormal degree, such self consciousness expressing itself in making a moral question of every act, decision or, indeed, of every thought. Such an individual is not content to

select from the constant stream of conscious activity those thoughts or ideals which are worth while and meet with his ethical approval, but holds himself responsible for the mere presence in consciousness of any disapproved thought, usually expressing this super-responsibility by violently attempting to remove or suppress the obnoxious intruder. Over moral responsibility of this character is founded on the erroneous idea that to think a wrong thought is tantamount to doing that wrong, or at least of intending to do that wrong. This soon leads to a greater and greater degree of moral hyper-sensitiveness until all such an individual's time and energy is expended in a profitless attempt to censor and destroy a steadily increasing number of their mental films, rather than in the use of their normal power of selection to build up new worth while reels made up of mental sets meeting their approval. We are not responsible for the incidence of thoughts. Our incoming channels for the reception of what ever comes in contact with them are never closed. All our senses are constantly awake even when we are sleeping, and, therefore, they are registering impressions in the brain constantly. Surely there is no moral question

involved should this mechanical registration, as it often does, result in one or many impressions ethically criticisable being added to our mental store house. No, such an attitude in regard to possible immoral thoughts is unjustifiable and leads to a woeful misuse of our mental tools. The question is actually a mechanical one and easily handled. Our sole responsibility is to exercise proper selection of our thoughts, to concentrate on and use as a basis for action, those which appeal to our reason as well as our moral sense. Practice in this will give us an ever increasing skill in living, for by so doing we apply intelligence and effort where it will do the most good in real constructive work, and so do not expend it extravagantly and uselessly in emphasizing, even with the purpose of exclusion, the mere presence of worthless thoughts and desires.

In other words, we are responsible, and solely responsible, for a proper choice of aware consciousness, for a careful selection of the thoughts on which we put our attention. Such selection actually results in constantly discarding worthless thoughts or impressions simply because they are not those selected. To go further and make ourselves responsible

for the mere presence of such worthless thoughts ends in the production of a profitless hyper-critical, self-conscious, egotism often dignified by the name of "New England Conscience."

Whatever the particular variety of inefficiency from which we suffer, it can satisfactorily and permanently be eradicated if treated as a mechanical disturbance. Pick your objective intelligently, plan for its efficient accomplishment, carry out such a plan skillfully, and the reward in work produced, as well as satisfactory feeling reactions, is certain.

Last but not least accept things as they are. Play the game cheerfully and with "pep," making the most of the opportunities presented. Do not kick against the pricks. Live and act in the present, for the past is gone, and on the present depends the future. In the words of Epictetus:

"Remember that thou art an actor in a play, of such a part as it may please the director to assign thee; of a short part if he choose a short part; of a long one if he choose a long. And if he will have thee take the part of a poor man or a cripple, or a governor or a private person, mayest thou act

that part with grace. For thine is to act well the allotted part, but to choose it is another's. Seek not to have things happen as you choose them, but rather choose them to happen as they do, and so shall you live prosperously."



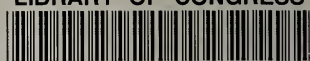




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